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ABSTRACT

This overview of Korean Americans and their culture is designed to help administrators, teachers, and other instructional personnel understand general factors about the presence of Korean Americans in the United States and their cultural backgrounds and attitudes toward education. An attempt is made to improve English language instruction by exploring similarities and differences between Korean and English. The five sections discuss (1) Korean history; (2) culture and the acculturation process; (3) education; (4) religion; and (5) the Korean language. Korean parents hold ambivalent and often inconsistent expectations about the cultural choices their children make in finding their places in American life. Biculturalism becomes a useful construct for realizing that children can develop new values and cultural orientations while still respecting the cultural traits of the Korean family and community. Appendixes contain a map of Korea, a timeline of Korean history, and some information on classroom behavior and relationships. (Contains 21 references.) (SLD)

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MULTIETHNIC REMINDER

The KOREAN Americans

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DEPARTMENT OF HUMAN RELATIONS
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The KOREAN Americans

The illustration on the cover of a crouching tiger is from the Choson period. The artist is unknown.

Montgomery County Public Schools
Department of Human Relations
Rockville, Maryland
1993

TABLE OF CONTENTS

Page

I. Introduction....1

II. History....2

III. Culture and Acculturation Process....4

A. Korean Patterns....4
B. Confucian Five Moral Codes....5
C. Cross-Cultural Differences Between Americans and Koreans in Nonverbal Behavior....7
1) Expression of Thoughts....8
2) Manners and Courtesies....11
3) Holidays and Special Events....13

IV. Education....15

V. Religion....20

A. Shamanism....20
B. Buddhism....20
C. Confucianism....21
D. Christianity....21
E. Islam....22

VI. The Korean Language....23

A. Historical Facts....23
B. Linguistic Interferences....24
C. Social Factors....27

VII. Summary....31

References....32

Appendix A: Map of Korea....34

Appendix B: Timeline....35

Appendix C: I. Typical Classroom Behaviors....40
II. Key Relationships for Korean-Americans....41
III. Implications Regarding Role Relationships....43

INTRODUCTION

This ethnic reminder on Korean-Americans is designed for administrators, teachers, and other instructional personnel. It consists of five sections: history, culture and acculturation process, education, religion, and the Korean language. The author hopes that readers will find some practical uses for these sections.

In terms of this overview of Korean-Americans, it is hoped that readers will (1) develop positive attitudes towards Korean-Americans by understanding general factors related to the group's experience in the United States; (2) develop continuity in the immigrating students' education by realizing various aspects of their socioeducational experiences in Korea; and (3) improve parent and community participation by knowing more about Koreans' attitude toward schooling.

In terms of historical and sociocultural factors, the goal is to (1) develop effective curricular and instructional approaches by understanding how education in Korea deals with literacy and language arts; (2) improve English instruction by understanding what contact, if any, students have had with English in Korea; and (3) promote native language development by knowing how the native language is reinforced in the home and community.

In terms of linguistic characteristics of the Korean language, the aim is to (1) improve English language instruction by understanding some of its similarities and the differences between English and Korean; and (2) create native language development activities by knowing more about the linguistic aspects of Korean.

Korean-Americans have displayed qualities of hard work, adaptability, self-confidence, and strong faith in opportunities represented by America. Every group immigrating to the United States has experienced a certain degree of culture shock, adjustment stress, and sociocultural disruption, caused mainly by a distinctive culture and language, limited English proficiency, and unique physical characteristics. Among Koreans these problems have been most severe for the younger generation, individuals caught in the middle of transition as they exist between the rather different worlds of school and home.

One of the most crucial areas challenging educators of newly immigrated Koreans is that of biculturality. Because children's thought patterns and values are formed and developed early in life through education and interaction between the school and the home, the role of educators becomes extremely important in the socialization and acculturation process of children.

Biculturality becomes a useful contrast for realizing that children can develop new values and cultural orientation in America while understanding and developing cultural traits represented by the Korean family and community.

HISTORY

There is evidence that the people of the stone age made their dwellings along the Daedong River. A few miles north of Pyongyang remnants of this age, such as axes, knives, hammers, daggers, and arrowheads, weights for fishing nets, etc., were found. The people did not know what these stone artifacts were and thought they had dropped from heaven during thunderstorms, and so called them thunder axes, thunder daggers, etc.

The Koqum Book that describes ancient Korea reads, "Hwan-in (Tanqun's grandfather) is god, Hwan-Woong (Tanqun's father) is the spirit and Tanqun (the son) is the god-man." Tanqun, a legendary figure, is created as the founder of Korean civilization dating back to 2333 B.C. (Ha, 1962). In time, Korea became known as "Chosun-the land of the morning calm."

Whether Tanqun is myth or reality, he emerges from the shadowy prehistoric past in the south of the Ever-White Mountains (Paektu-san) between Korea and China (Manchuria). Tanqun was the first ruler of Korea with his capital at Pyongyang making this one of the oldest cities.

The first formal historical records in Korea began with the "Three Kingdoms Era." By 668 A.D., after a series of dynastic wars, the Silla Kingdom had conquered all opponents and for the first time unified the Korean people. The early years of the Silla Dynastic rule are known as "The Golden Age" because of the relatively enlightened creation of remarkable jewelry, pottery, and Buddhist relics still seen around the ancient southern capital city, Kyongju. The Silla Dynasty was overturned by Koryo, from which the name "Korea" is derived. During the Koryo Dynasty, between 918 and 1392 A.D., a civil service system was instituted and laws were codified. In 1234, long before Gutenberg's invention, a movable metal type began to be used for printing. The Koryo Dynasty was replaced by the Yi Dynasty in 1392. Hangul, the Korean alphabet, was invented in 1443. The Yi Dynasty ended when Korea was annexed by Japan in 1909.

Korea was occupied by Japan for 36 years (1909-1945), until after World War II, when the United States and Russia agreed on August 14, 1944, that the United States would accept the surrender south of the 38th parallel and Russia, north of that line of the peninsula. In 1948 the United Nations authorized national elections in the southern half of Korea to establish the Republic of Korea and to elect national officials with three branches of government: executive, legislative, and judiciary. The Republic of Korea is referred to as South Korea.

Russia set up a communist regime in the north after World War II. After all American troops had been withdrawn in 1950, North Korea launched a massive invasion against the relatively undefended Republic of Korea. The United Nations' reaction was swift. Sixteen UN member countries joined the Korean War for three years until the armistice was negotiated in 1953. Korea is still divided between north and south, and the United States has no diplomatic relations with North Korea. As a result, all Koreans immigrating since 1945 are from South Korea.

Although Korean-Americans are less known than other Asian-American groups, the presence of Korean-American communities in the five major cities (Los Angeles, New York, Chicago, San Francisco, and the Washington, D.C. area) is so significant that they are now a major factor in the social and economic life in those cities. The 1970 census indicated that there were approximately 70,000 Koreans in the United States; but, with the high immigration rate of roughly 30,000 a year, their numbers have grown significantly. At the time of the 1980 census, 354,529 Koreans were living in the United States, an increase by 413 percent between 1970 and 1980. The number of Koreans living in the United States at the time of the 1990 census was 798,849.

The existence of a Korean community in the United States dates back to the early 1900s when the initial wave of Korean immigrants began to reach the United States. Some Korean laborers were brought to Hawaii and, eventually, to the west coast in the early 1900s (Kim, 1978). The very first Korean immigrants, consisting of 55 males, 21 females, and 25 children, sailed for Hawaii in 1903 (Choy, 1979). The males were farmers who had agreed to contract with Hawaiian plantation owners. They also were lured by promises of payment in American gold. There were 7,226 Korean immigrants who arrived on 65 different ships between 1903 and 1905 (Choy, 1979). After the Protectorate Treaty of 1905, when Japan occupied Korea. Korean immigration to America was suspended because Japan assumed jurisdiction over Korea's relations with foreign nations. There is no way to determine the actual numbers of immigrants between 1905 and 1945, because Koreans entered the United States with Japanese passports. Technically, no Korean immigrants were admitted to the United States until the Immigration and Naturalization Act of 1952 allocated to Korea an annual quota of 100 (Lee, 1975).

Unlike the earlier Korean immigrants who came alone under labor contracts, the recent arrivals from Korea come for permanent residence, accompanied by young children as well as elderly persons. Kim (1978) indicated three major reasons for recent Korean immigrants:

Educational Opportunity: Koreans come with the intention of completing their education at a college or university rather than getting advanced job training in their fields. This desire for higher education for their children also may have been important in motivating adults to emigrate.

Economic Improvement: Korean immigrants do not immigrate with the idea of getting additional job training in their fields; rather, they are looking for better paying positions in their present fields so that they will be able to enjoy a better standard of living.

Family Reunion: When Korean immigrants arrive here, they usually have relatives already living in the United States who also may have been recent arrivals.

CULTURE AND ACCULTURATION PROCESS

A. Korean Patterns

Korean philosophical and value systems have been formulated by the combination of several different roots. The three main roots are: (1) Korean indigenous belief systems evolved since prehistoric periods and usually categorized as Shamanism, (2) Confucianism originating in China, and (3) Mahayama Buddhism originating in India but imported to Korea through China (Yum, 1987). To understand Korean thought and communication patterns, it is necessary to have some understanding of these systems and to explore the extent of the impact of each system. The religious-philosophical systems that have had the greatest impact on the social, behavioral, and thought patterns of Korea, China, and Japan are Confucianism, Buddhism, and Taoism. Lew (1970) suggests that Buddhism rules the mind, Taoism the body, and Confucianism the political society. Buddhism can be said to rule the mind because it strives to control or to eliminate worldly desire so that suffering and pain will disappear from the world. Confucianism is the philosophy of human nature and proper human relationships which are the basis of society. By emphasizing practical human activities and relationships in society, it rules the social order. Taoism is mainly a philosophy of nature and an attempt to transcend the artificial man-made human culture and society. It tries to bring one into closer harmony with nature, sometimes by withdrawing from the world into the isolation of the mountains where one practices a kind of training and asceticism that results in good health and long life. In this sense, Taoism rules the body. These generalizations are somewhat superficial, but they do demonstrate the tendency of each system.

J.T. Kim (1974) suggests that Buddhism approaches the understanding of man through the understanding of the mind, Confucianism through human nature, and Taoism through the understanding of feeling. Buddhism advocates the cultivation of sim ("mind"), Taoism ki ("energy"), and Confucianism no ("reason"). As a way to transcend the falseness of the world and the suffering due to worldly concerns, Buddhism advocates the cultivation of the mind. Taoism denies rational functions of the psyche for the preservation of energy. Confucianism, on the other hand, advocates that it is reason that rightly absorbs and unifies both sim and ki.

In Korea, Taoism has not developed into a separate religious or philosophical system but has been absorbed into other belief systems, especially Buddhism. Among the three belief systems, Confucianism has had the most profound impact because it was the official philosophy of the Yi Dynasty (1392-1910). It was thoroughly institutionalized and systematically diffused to the people. Confucianism is a philosophy of humanity. In studying human nature and motivation, Confucianism suggests that there are four human natures from which the right conduct arises: jen (humanism), i (righteousness), li (property), and chih (wisdom). In contrast, the seven human natures by which people deviate from proper conduct were identified as joy, anger, sorrow, fear, love, hatred, and desire. Therefore, Confucian

education strived to elevate and develop the four principles and suppress the seven human passions. Among the four principles, jen (humanism) is regarded as the cardinal principle. The concept of jen defies exact translation into English since it sums up the core of Confucianism. The concept of jen and the concept of man are the same in meaning. Therefore, to ask the meaning of jen is to ask the meaning of man - these are one and the same question in the sense that the goal of human nature, the kind of man we are to become, the kind of man we should become, and the kind of man that would exist, is summed up in jen (Yi, 1973). In Confucianism the ideal man who is really and fully man is called a man of jen.

B. Confucian Five Moral Codes

As a philosophy of humanity, Confucianism is most elaborate in explicating proper human relationships and providing proper ways to handle the rituals that function to maintain social order (Chu, 1978). Confucianism devised five moral codes to regulate the five basic human relationships: 1) closeness between father and son, 2) orders between elders and youngers, 3) loyalty between king and subject, 4) distinction in duty between husband and wife, and 5) faith between friends. The original meaning of the five moral principles is better described as: 1) father-love, son-filiality; 2) elder brother-brotherly love, younger brother-reverence; 3) king-justice, subject-loyalty; 4) husband-initiative, wife-obedience; and 5) friends-mutual faith.

1) Affection between father and son: Traditionally, affection is never demonstrated openly. However, one would give his life for the other. The father is the disciplinarian and is very strict. Relationship between young and old are orderly and formal. The father is the respected and unquestioned heart of the family, and he rules with almost absolute power, if he so desires. He has full responsibility to feed the family, to find work for the members, to approve all decisions, marriages, and the future life of the younger members of the family, especially the son. During the lifetime of the father, the son must submit to his father's desires and advice. The son must regard his own plans and desires as secondary and subject to the father's approval.

   This relationship is still maintained to a high degree in Korean-American homes, where father and son are friends, and as "pals" they will go fishing, making major purchases such as a house or car, and do things together whenever they find time without the female members of the family. The father still prefers to remain in his traditional role, but this is somewhat broken up in the effective influence of the father's role over his son. For example, when children bring in homework and ask for help and, if a father has limited English proficiency, he is placed in a hopeless situation. Naturally, the father must maintain his dignity, and yet this situation forces the child to lose confidence in his father. As a result, the son may well become disrespectful toward his father, and the father might lose his dignity and become upset. Eventually, the father and son reach a state of continual frustration.

2) Respect for elders: Relationships among members of the family always are "vertical" rather than "horizontal." Elders are superior in the home and should be revered and honored, both in word and deed. Because of a Korean cultural pattern of nuclear and extended families, the grandparents are most respected. To be called grandfather or grandmother is a sign of respect. For example, every home in Korea, no matter how poor, allots the best room in the house and serves the finest delicacies to the honored grandparents. The manner in which elderly people are sometimes shunted aside in the United States, or the concept of an "old people's home," is considered extremely shocking to Koreans.

In the United States, a clash of values has taken place. No longer are the grandparents given the best rooms or meals. Instead, perhaps for economic reasons, things are shared more equally. However, they still are respected and their status in the family is still unquestioned. Children are now being exposed to the American way of living and are questioning the one-way communication at home, except for their grandparents whom they continue to respect.

Speech is highly honorific to elders and superiors and this honorific speech is still used. Traditionally, the eldest son's obligation is to care for his parents. Boys enjoy freedom and girls are restricted, but this has changed to a greater degree. All children, boys or girls, cooperate in the care of the elderly, and in some cases, supplement the family income. Proper role behavior is taught during childhood and adolescence, but has been modified greatly by the new Korean immigrants. Girls are taught home management, housekeeping, sewing, and culinary arts, but now enjoy more freedom than ever before. This trend of modification is still taking place today. Girls are now entering new fields, as is the case in the dominant American society.

3) Justice between ruler and subject: For centuries, Koreans were subject to the caste system which divided the society into the Yangban nobility and the commoners. This also is the American-Korean school of thought. The fall of the Yi Dynasty and equality for all came in the early 1900s, due mainly to Christian influence. Koreans have great respect for learning and scholastic achievement, and education is taken very seriously by nearly every Korean. Therefore, teachers are held in the highest esteem. This respect for the teacher is carried over to the United States. Teachers are considered parents away from home and should never be contradicted.

It is rude to call a person by name without due discretion: an honorary title has to follow the name of an older and more prominent person. The Korean language is devoid of an acceptable title equivalent to "Mr." There the most widely used Korean term is sunsaeng nim (teacher) for one's superior. When a younger person becomes a professional and is higher in social standings, the parents' acquaintances address the younger person in a formal manner. The younger person can demur and ask not to be honored.

4) Distinction in duty between husband and wife: Men still feel superior to women. Traditionally, women are faithful, cooperative, quiet, and unquestioningly dutiful. The wife's place is at home and she is expected to fit into her husband's family or perish. The historical life of Korean women always has been one of obedience and humiliation. If we look at the Confucian "Way of the Three Female Obediences" and "Seven Reasons for Expelling a Wife" if she does not make her marriage life successful, we may know the traditional women's situation. The three obediences are: when young, woman is obedient to her parents; when married, to her husband; and when old, to her son. The seven reasons for expulsion are: if she does not serve her parents-in-law well; if she has no children; if she is lecherous; if she is too jealous; if she has an incurable disease; if she talks too much; or if she steals. Christianity has introduced a new appreciation of the value of the individual, especially of women. The impact of Christianity and modernization has greatly changed the status of Korean women. Women are more verbal and more involved in the care of children, as well as in the household management. They are equal to men today. A working mother in an American Korean home with her independence becomes more assertive within her family.

5) Faith between friends: To be ready to help, guide, and counsel a friend is a very strong principle with the Koreans. Korean children are family oriented. This concept is still maintained in America by all generations. Old friends of parents are called "uncle" and "aunt," furthering the concept of the extended family.

An alumni association of high school or college in Korea is one of the most powerful organizations of friendships for lifetime. Sunbae (senior) and hubae (junior) have a vertical relationship not only while they are in school, but also after their graduation. The sunbae always takes care of the welfare of the hubae in terms of finding a job, financial assistance, family matters (especially arranging marriage and counseling, should there be a marriage problem), and other important personal matters. It is considered that the business of the alumni association for friendships takes the precedence over all other personal business. Even in the United States, numerous Korean alumni associations are the extension of the practice in Korea.

C. Cross-Cultural Differences Between Americans and Koreans in Nonverbal Behavior

In the United States, Korean children in school, at home, and in their immediate environment, are going through an intense period of cultural transition and adjustment and they must modify and reorder their ingrained values, attitudes, perceptions, and beliefs. An understanding of the cultural differences in nonverbal behavior could be one of the most important areas in which to point out the differences of nonlinguistic form of the communication process between Americans and Koreans.

Whether American or Korean, we are unique individuals. There are differences in behavior and, therefore, there are differences in judgments about the behaviors of others. The most consistent of the differences between Americans and Koreans can be described as cultural differences. Many of us tend to think of a culture in terms of tangible physical things -- housing, food, clothing, festivals, holidays, and the like. But culture can be defined as the material and nonmaterial aspects of a way of life that are shared and transmitted among members of a society. All this is learned behavior. Much of this learning is informal and it starts when we are first beginning to speak and understand our environments. The early years of childhood are important in terms of learning the nonmaterial aspects of our culture, and in the development of our personality.

Cross-cultural differences between Americans and Koreans in nonverbal behavior are mentioned here in terms of: 1) expression of thoughts; 2) manners and courtesies; and 3) privacy, gifts, and gestures.

1) Expression of Thoughts

a) Expressive and Nonexpressive: The American way of thinking and showing facial expression is direct, accurate, and candid, while the Korean way can be said to be vague, indirect, nonexpressive, and passionless. The American teacher who has Korean children in the classroom should expect that it will take a certain amount of time for the children to adjust to American ways of thinking and showing expression. Meanwhile, the Korean child is most likely to behave in a passive, nonparticipatory way unless the teacher calls him or her by name or requests the answer to a question.

In Korean society, one is regarded as light-hearted or frivolous if he or she shows enthusiasm. Acculturated Korean-American parents are most likely to show enthusiastic facial expressions. This is an indication that the teacher can communicate with the parents at ease. American couples smile at their weddings, looking happy, but in Korea neither the bride nor the groom is supposed to smile in their traditional wedding ceremony. They should look serious before and, often as well, during the ceremony.

When one is overjoyed with another person's magnificent generosity or when one faces sad affairs, it is considered a virtue to hide one's own feelings. In this case, Koreans can detect whether others are really pleased with them or are dissatisfied with them by what is called nunchi. Nunchi is an ability to guess or sense another's feelings, sentiments, and thinking by perceiving the environment and atmosphere that surrounds the situation. Nunchi usually is an interpretation by the lower social class of the feelings of the higher class necessary in an unreasonable society in which logic and flexible rules have no place.

Americans do not compromise or concede when it is contrary to common sense, regardless of the rank of the other person. But in the case of Koreans, if they try to explain something to a superior on the

basis of common sense, this is regarded as impertinent and reproachable. Therefore, there is no other way but to solve problems with nunchi, detecting the other person's facial expressions as well as inner feelings. For example, it is not unusual for the parents to scold the child by saying, "Don't you have nunchi?" when the child says or does something wrong in a situation where the child should have made a common sense judgment. Thus, nunchi is not achieved through reason, principle, or propriety; rather, it is an effort to cope with the individual and unique feelings, attitudes, desires, and tastes of one's superiors. This leads to a loss of ego in the sense that one's behavior is motivated by the desire to please others. Those who cannot achieve nunchi cannot succeed in traditional Korea.

The Korean method of social intercourse, to pretend to like something though it is bad and to pretend dislike though it is good, has different implications than the method of the American who publicly dissects and analyzes everything. And yet, when Koreans get angry and lose their tempers, they do not hesitate to reveal their feelings in angry words or fistfights, regardless of onlookers. Paradoxically, they change from lambs to lions.

Another vital concept to understand in Korea is kibun, which is one of the most important factors influencing the conduct and the relationship with others. The word literally means inner feelings. If one's kibun is good, then one functions smoothly and with ease and feels like a million dollars. If one's kibun is upset or bad, then things may come to a complete halt, and one feels depressed. The word has no true English equivalent, but "mood" is close. In interpersonal relationships, keeping the kibun in good order often takes precedence over all other considerations.

In business functions, businessmen try to operate in a manner that will enhance the kibun of both persons. To damage the kibun may effectively cut off relationships and create an enemy. One does not tend to do business with a person who has damaged one's kibun.

Much of the disturbance of kibun in interpersonal relationships has to do with lower class persons disturbing higher class persons. Thus, for example, a teacher can scold a student in the class and no individual feels hurt or no one's kibun is especially disturbed.

Proper interpersonal relationships are all important among Koreans, and there is little concept of equality in relationships among Koreans. Three of the five major ethical principles based on Confucian teaching are : (1) orders between elders and youngers, (2) discretion between husband and wife, and (3) loyalty between king and subject. These three principles in terms of age, sex, and status establish the strict vertical relationship. The vertical relationships also are reflected in the Korean language.

Thus, for example, there is no word for "brother," but either "younger or elder brother," and there is no word for "sister," but "elder or younger sister." This is in contrast to American horizontal relationships in terms of equality reflected in the English language. It is essential for one to know the level of society (status, age) and to know one's place in the scheme of things. In relationships, it is often necessary to appear to lower oneself in selfless humility and give honor to other people. A well-respected Korean often assumes an attitude of self-negation and self-effacement in social and business contacts. To put oneself forward is considered proud arrogance and worthy of scorn.

Protocol is extremely important to Koreans when meeting others; if people do not appreciate one's actual position and give it due recognition, then one might as well withdraw on some pretext and try to avoid future contacts with those who have misjudged one's true status. A representative of another person or group at a meeting is treated with even more care than that person or group because the substitute might be sensitive to slights either real or imagined and report it back to his colleagues. This is very difficult for Westerners to understand, but a Korean who fails to observe the basic rules of social exchange is considered by other Koreans to not even be a person - but an "unperson." Foreigners, to a certain extent and in a certain sense, are considered by Koreans as unpersons. Koreans show very little concern for unpersons' feelings, comfort, or whether they live or die. In short, an unperson is not worthy of much consideration. When relationships are broken among Koreans, some people tend to resort to violence, but every effort must be made to remain within the framework of polite relationships.

b) Direct and Specific vs. Indirect and General: The American way of thinking is direct while the Korean way is indirect. When Americans love they confess, "I love you." But Koreans, even if they are acculturated in America, do not directly say the word "love." Love and hate are emotions subtly shown by expressions on the face instead of being stated. In Korea, one does not praise another's generosity, kindness, hospitality, and honesty by verbalizing it directly. One just appreciates the other's goodness from one's inner heart.

Americans tend to move from the specific and small to the general and large. Americans progress from personal and local issues to those of the state and finally of the nation. But Koreans tend to move the other way around. It is more comfortable for Koreans to start with a general or larger part and then narrow down to specific facts. If a Korean businessman, for example, asks an American counterpart about an overall goal, a basic theory, or a principle, he is confused by a flood of statistics or a long description of methods before he hears of any overall purpose or plan. Americans, on the other hand, feel equally frustrated when they ask for a

specific fact or detail only to be subjected to 20 minutes of theory or philosophy without a single concrete fact.

This totally opposite approach to thinking affects negotiations, plans, and attitudes. This is perhaps the influence of contrastive structural and functional characteristics in the two languages. English is an SVO (Subject-Verb-Object) language and Korean, an SOV language. Since language is inextricably bound to culture, the teacher might need a certain degree of patience when the Korean child tries to tell something and it takes quite a while before he or she gets to the point. In response to a negative question in Korean, one says "yes" when one wants to answer it in the negative, while one says "no" when one wants to answer it in the affirmative. The Korean "yes" does not necessarily mean a positive answer but simply means, "What you've said is correct" and "what you've said is incorrect." So if you state a question in a negative way, the Korean answer turns out to be the opposite of English "yes" and "no," which affirms or denies the FACT rather than STATEMENT of the fact. For example, in response to a negative question, "Are you not late?" the Korean answer is "Yes" which means "No, I am not late," and "No" which means "Yes, I am late." The teacher might have experienced this kind of situation with the Korean child in communication.

2) Manners and Courtesies

a) Eye Contact: When the teacher talks to the American child he or she would expect the child to look straight into the teacher's eyes and listen. On the other hand, the Korean child would not look straight into the teacher's eyes; instead, the child's eyes and head are held down or to the side, a cultural trait of showing respect for one's teacher. The American teacher misunderstands this form of nonverbal communication and tends to misjudge the child from then on, based on this first impression. It might take a while to readjust.

b) Drinking: In Korea, you do not fill your own glass, but always pour for someone else. When you finish your glass, you pass it to your friend, elder person, or superior, holding it with both hands. He takes the glass, you pour wine into his glass, using your right hand and with your left hand lightly supporting your right arm. Everything is passed this way, with the right hand holding the object and the other hand lightly supporting the right arm. Not to do so is an insult. The Korean child is most likely to do this in the same manner when he or she gives something to the teacher.

c) Eating: Americans seem to find silence uncomfortable. They babble on to fill any quietness if it extends for more than a moment. Koreans eat solemnly and it is perfectly all right for one to make noise while chewing or having soup. Koreans chew and suck audibly, an indication that one is enjoying the food. But in America, it is considered impolite for one to make noise while eating or drinking, though it is necessary to talk. In Korea, even during the meal,

belching, coughing, or hiccuping is all right, but blowing one's nose is impolite. But in the United States, quite the opposite. One has to excuse himself each time he belches, coughs, or hiccups. But blowing one's nose is permissible. Picking one's teeth after a meal is perfectly all right, while in America, it is impolite and should be avoided until you are alone.

d) Privacy, Gifts, and Gesture: Privacy is extremely important in America, while in Korea, there is not even the word "privacy." So it is difficult to translate the word into Korean. Therefore, when a Korean greets someone, his or her first questions are usually "How old are you?" "What is your income?" or "Why don't you get married?" Koreans are curious to know others' personal affairs by saying in their greeting, "Where are you going?" or "How come you are here?"

Americans find it awkward to stand close to one another (proxemics) and they often back away a few inches. Koreans do not avoid bodily contact. While getting on a bus or train, in a crowded market place, or while watching sports, Koreans do not hesitate to push others, whereas in America touching, let alone pushing, is taboo. This is due to a larger "personal space" which Americans feel they must maintain to feel comfortable, unless they are with family or close friends.

Gifts in America usually are small and signal a true gesture rather than a gift, while in Korea the gift is rather expensive. Gifts should not be opened in the presence of the giver. Gifts are supposed to be opened in private, but in the United States, the gifts are usually opened in the presence of the giver to show immediate appreciation. Even a gift of food offered to the house is not opened in the giver's presence or shared for fear this would be embarrassing. Thank you letters are vague and do not mention the nature of the gift in the letter. Here again the idea of directness and indirectness is involved. In terms of gestures, Americans put a sympathetic or warm hand on a person's shoulder to demonstrate warmth of feeling or put an arm around him in sympathy or affection. But in Korea, younger persons are socially prohibited from putting their hands on elders' shoulders or from tapping the shoulders of elders, although these restrictions do not apply to seniors' tapping the shoulders of people younger than they. Putting one's hands in one's pockets while talking with others, especially with seniors, is avoided among Koreans.

Forming a circle with your thumbs and your second finger signifies "money," while in America, this means a strong "okay." Koreans use their palms as scratch paper to practice or memorize by writing Chinese characters, foreign words, or to do simple arithmetic, but Americans seldom write on their palms. Shrugging one's shoulders with a light movement of hands implies "I don't know" or "I don't understand." In America, Koreans do not have the same movement, but just shake their head horizontally to show the same meaning. Shaking the head vertically means "I know or understand" or "Yes."

In America, "thumbs up" indicates "okay" or consent and "thumbs down" indicates disagreement or "no"; whereas in Korea, "thumbs up" means "the best," "number one," or "boss." Waving of a hand, palm outward, with a vertical motion means "good-bye" in America, while the same movement signifies "come here" in Korea. Koreans count one to ten by bending fingers from the thumb to the small finger in order with one hand, while Americans use two hands.

3) Holidays and Special Events

Throughout the year numerous holidays and special events are observed by Koreans at home and abroad. Some are centuries old and others are relatively new. Traditional festivals are based on the lunar calendar, while holidays of recent origins are set according to the solar almanac. (Those marked with * designates other national holidays that are observed at home.)

New Year's Day - January 1: The first day of January, New Year's Day, or Sol, is one of the main holidays of the year. People dress in their best, take a rest from work, and all the family gathers together to observe members of the family make New Year's obeisance to the elders. Then the young ones go around the neighborhood to offer New Year's greetings to their older relatives and acquaintances. The recent trend is that the lunar New Year's Day is being replaced by its solar counterpart, especially in the cities.

Samil Day - March 1: Independence Day, 3.1 Chol, commemorating the Independence Movement against Japanese occupation in 1919.

* Arbor Day - April 15: Sing Mok Il

Children's Day - May 5: Children are honored by Koreans as symbols of the future of the family and the nation. This holiday features ceremonies, contests, and awards for children.

Mother's Day - May 8

Buddha's Birthday (Eighth day of the fourth month of the lunar calendar): In honor of Buddha's birthday, Buddhists observe a "lantern festival." Solemn rituals are held at Buddhist temples, and the day's festival is climaxed by a lantern parade.

* Tano Festival - Fifth day of the fifth month of the lunar calendar: The fifth day of May is called Tano (or Dano) Day, another big holiday. According to ancient records, on this day people rest from work, dress up in their best, and feast as they did on New Year's Day. Special events for this day include wrestling matches for men, in which the champion receives a bull as a prize, and swing competitions for women, in which the winner gets a gold ring.

* Memorial Day - June 6

* Constitution Day - July 17: Commemorating the Constitution adopted in 1948.

Liberation Day - August 15

National Foundation Day - October 3: This day marks the traditional founding of Korea by Tanqun in 2333 B.C. Legend has it that Tanqun took on a human form from a mountain spirit and became the father, teacher, and king of the Korean people for 93 years before reascending to the spiritual world.

Chusok or Moon Festival Day (Fifteenth day of the eighth month of the lunar calendar): Because this date marks the harvest time, it is regarded as a day of thanksgiving and is celebrated almost as enthusiastically as New Year's Day. It is one of the great national holidays of the year. It is featured by enjoying the fruits of the harvest and viewing the full moon.

Hangul (Korean Alphabet) Day - October 9: This day celebrates the anniversary of the promulgation of Hangul, Korea's impressive phonetic writing system, by King Sejong of the Yi Dynasty in 1443.

Christmas Day - December 25

EDUCATION

It was not until 1885 that Korea's first modern school was built, and even then the internal political chaos, followed by colonization of Korea by Japan, delayed modern education until after World War II. The development of education was again interrupted by the Korean War in the 1950s, and most students took up arms. After the war, educational facilities again were developed with great determination. The Confucian doctrine that saw education as the key to future success was deeply ingrained in the Korean mind; after 1953, both popular demand and concerned government efforts toward modernization led to impressive growth.

KOREAN EDUCATION (K - 12)

HIGHLIGHTS

A. Administration
Centralized - Ministry of Education
- Uniformed curricula for all public schools

B. School System (6-3-3)
- The primary (elementary school) Grades 1-6
- The lower secondary (girls' and boys' middle school) Grades 7-9
- The upper secondary (girls' and boys' high schools) Grades 10-12

C. Curricula

1) Kindergarten (age 4-6) - Most Kindergartens are private.
2) Elementary School Curriculum (grades 1-6)

	1st year	2nd year	3rd year	4th year	5th year	6th year
Moral Education			68	68	68	68
Korean Language	374	374	238	204	204	204
Social Studies			102	102	136	136
Arithmetic	136	136	136	170	170	204
Science		68	102	136	136	136
Physical Education			102	102	102	102
Music	204	238	68	68	68	68
Fine Arts			68	68	68	68
Crafts				68	68	68
Sub Total	782	816	884	952	1,020	1,020
Extracurricular Activities			34+	68+	68+	68+
TOTAL	782	816	918+	1,020+	1,088+	1,088+

* One teaching hour represents 40 minutes
* The hours represent minimum school hour allotment for 34 weeks per year (Monday - Saturday).

3) Middle School Curriculum (7-9)

Required	1st year	2nd year	3rd year
Moral Education	68(2)	68(2)	68(2)
Korean Language	136(4)	170(5)	170(5)
Korean History		68(2)	68(2)
Social Studies	102(3)	68-102(2-3)	68-102(2-3)
Mathematics	136(4)	102-136(3-4)	136-170(4-5)
Science	136(4)	102-136(3-4)	136-170(4-5)
Physical Education	102(3)	102(3)	102(3)
Music	68(2)	68(2)	34-68(1-2)
Fine Arts	68(2)	68(2)	34-68(1-2)
Classical Chinese	34(1)	34-68(1-2)	34-68(1-2)
English	136(4)	102-170(3-5)	102-170(3-5)
Vocational Skills (Boys)	102(3)	136-204(4-6)	
Home Economics (Girls)	102(3)	136-204(4-6)	
Electives: Agriculture, Technical, Commerce, Fisheries, Housekeeping			Select 1-2 170-238(5-7)
Extracurricular Activities	68+(2+)	68+(2+)	68+(2+)
Total	1,156-1,190 (34-35)	1,156-1,244 (34-36)	1,156-1,224 (34-36)

* Figures in the parentheses are hours taught per week.
* One teaching hour represents 45 minutes.
* Elective is principal's optional subjects.
* The hours represent minimum school hour allotment for 34 weeks per year (Monday-Saturday).

4) High Schools (Grades 10-12)

- Admission is granted to middle school graduates and those with equivalent qualifications.
- Tuition costs are borne by the students.
- High schools are classified into general (academic) high schools, vocational high schools and others (arts education, physical education, science education, etc.)

General (Academic) High School Curriculum

		Students select one of three majors:		
		Humanities	Science	Vocational
	10th grade	11-12	11-12	11-12
Moral Education	6			
Korean Language(I,II)	14-16	14-18	8-10	3-8
Korean History	6			
Social Studies	4-6	4		
Geography (I,II)				2-6 Se.1
World History	2	2		
Mathematics	8-14	6-8	10-18	4-18
Bio.(I,II), Physics(I,II)	each		each	4-12
Chem.(I,II), E. Science(I,II)	4-6		4	Se.1-2
Physical Education	6-8	8-10	8-10	4-8
Military training	12			
Music of Fine Arts	4-6,Se.1	4-6,Se.1	2-6,Se.1	2-6,Se.1
Classical Chinese(I,II)		8-14	4-6	4-6
English (I,II)	6-8	14-16	14-16	6-16
Chinese, French, German Japanese, Spanish		10-12 Se.1	10-12 Se.1	6-10 Se.1
Home Economics(girls) Industrial Arts(boys)		8-10 Se.1	8-10 Se.1	10-38 Se.1
Agriculture, Commerce, Technical, Fisheries		8-10 Se.1	8-10 Se.1	
Elective		0-8	0-8	0-8
Sub total	88-102	90-116	90-116	52-106
Extracurricular Activities		12		
Total		204 - 216		

* (I) means required subject.
* (II) means the elective subjects by course and program.
* 1 unit means a period of 50 minutes per week during one term (17 weeks). One week equals 5 1/2 days.
* Individual high schools, by choice, may increase 10th grade required subject area from 88 to 102 units.
  This allows, for example, a Math, Science or Language Emphasis.
* Se: Select.

5) Special schools for handicapped children
   - Skill training in 41 different subjects in order to earn their own living in the future.

D. Teacher Training

- Kindergarten teachers - Four-year colleges and universities, junior vocational colleges, and Korea Air and Correspondence University.
- Elementary school teachers - Trained at nation's 11 teacher's colleges. Students in these colleges are exempt from fees and tuitions and are entitled to scholarships (75 percent are women students), but they are obligated to teach for a given number of years.
- Secondary school teachers - they must be graduates of colleges of education, departments of education or courses of teacher education in general colleges and universities, or graduate schools of education. The students of national colleges of education are exempt from fees and tuitions. In return, they must serve as teachers for a given number of years (4 years).

E. Teacher's Code of Morals (adopted by the Korean Federation of Education Association)

- The code stresses the vital influence of teachers' behavior and characters upon students, the importance of education as a major contributor to growth of democracy, and the ideals of human dignity and equal opportunity.

- Five chapters of the Code
  1) Students - the development of a noble character and a spirit of independence in the student
  2) Home - close cooperation between the teachers and the parents
     - keep the parents informed of the students' progress and policies of the school
     - cooperate in the management of PTA
  3) Community - the role of the teachers as the nucleus in friendly and cooperative relations between the school and the community
     - reflect the needs of the community in planning school activities
  4) Profession - uphold dignity of the profession
     - cooperate with their colleagues
     - no dishonest means to seek promotion or transfer
     - seeking no material gains through abuse of professional position
     - support group activities designed to promote advancement of teachers' welfare and social status
  5) Culture - try to command the respect of students and society by maintaining propriety in speech and behavior
     - seek self-betterment through constant study and active participation in group studies
     - use leisure hours wisely for wholesome recreation and developing good tastes
     - find happy and harmonious family life

6) Incentives for teachers

a) Teachers' Mutual Fund - undertakes profit-yielding activities using the government subsidies and members' individual investments as capital. Profits will be exempted from tax, and the government compensates for any financial deficit. These profits are used to provide for retiring teachers, those in emergency situation, widows and orphans of deceased educators, and other welfare programs for teachers.

b) "Master Teacher" system in order to provide greater opportunities for able teachers to play leadership roles in teaching.

RELIGION

The people of Korea has been strongly influenced by Shamanisim, Buddhism and Confucianism. Confucianism has been a strong force influencing social and governmental institutions. Confucian teaching of interpersonal relationships is still the core of Korean cultural patterns with some modifications by Korean-Americans.

A. Shamanism

Korea had its own unique religion from prehistoric times, a form of animism or nature worship involving a national foundation myth that told of a son of the supreme deity who descended to earth, married a bear (which probably means a woman from a tribe whose totem animal was the bear), and the first Korean state.

Animism persisted in coloring the Korean versions of other world religions as they reached the peninsula, and still survives today in the continuing reliance by simple rural people on the ceremonies conducted by Shamans (female), or mudang, to ward off bad luck, ensure success, and cure illness by invoking the power of nature spirits, or placating the vengeful wrath of ancestral spirits with some grievance against their descendants.

B. Buddhism

Perhaps the earliest foreign religion to attain wide acceptance was Buddhism entered via Chinese and Indian missionaries in 372 A.D. The new faith was accepted due to alleged miracles performed by saintly monks when the royal family adopted Buddhism, and the rest of the country rapidly followed suit. Soon the hillsides of Korea erupted in temples, shrines, hermitages, pagodas and stone miruk images. Buddhist architecture, sculpture, painting and theological scholarship flourished.

The fingerprint of a persisting animism within the Buddhist system is still found at nearly all Buddhist temples, where a small side-shrine is devoted to the Mountain Spirit and his national totem animal. This subsidiary shrine often is the object of more fervent devotion than the main Buddhist sanctuary with its stately gilt images. The old man with the tiger who embodies the Mountain Spirit derives in part from Chinese Taoism, an esoteric variety of refined nature mysticism that has never had a creed, scripture, or clergy, much less a formal organization, and which, therefore, can be said to survive only in its influence on other religions.

Buddhism was blamed for political revenges suffered by Korea during the Koryo Dynasty, and when the Yi Dynasty took power in 1392 A.D., the Buddhist clergy was banished from the capital and it was no longer the state religion. This did not, however, prevent the first Yi king and his descendants from remaining devout Buddhists. In recent years Buddhism has

experienced a revival in Korea, modernizing its outlook, seeking ties with sister movements in other countries, and espousing ideals of social service and ecumenical cooperation like other world religions.

C. Confucianism

There is endless argument about whether the tenets of the Chinese sage Confucius, and the social institutes based on these tenets, constitute a religion or not. It is true that there is no deity in the Confucian system (Heaven when referred to represents Fate or Things As They Are or the Moral Imperative by Kant, not a personified God), and no cosmogony. On the other hand, Confucianism does embrace a moral and ethical system, a philosophy of life and interpersonal relations, a code of conduct, and a method of government, all viable enough to have taken the place of more orthodox religious beliefs in China for thousands of years and the same held true in Korea.

The philosophy of Confucius was introduced to Korea at nearly the same time as the religion of Buddha and had a strong influence on social and governmental institutions. But it was not until the establishment of the Yi Dynasty (1392), and its ousting of Buddhism from political influence in the late 14th century, that Confucianism was elevated to the status of state cult, a position left vacant by the disestablishment of Buddhism.

Education in Chinese classics, and particularly the ethical and philosophical books of Confucius, became the sole basis of education; and erudition represented the only path to social and political success. State examinations, which many failed and took over again while dependent on their families for support as students, determined the criteria for advancement of the scholar-administrator, the only career which a man of talent and breeding could honorably pursue.

Confucianism at best did ensure stability and security within the system, but was woefully inadequate to meet challenges from outside, whether military, political, or social. Korea, for this reason became the "Hermit Kingdom" until the painful period late in the 19th century when the old system went into protracted death agonies due to overwhelming incursions from Japan and the Western powers.

To this day, many aspects of Confucianism remain central to the Korean character, for better or worse. This is illustrated under the section of Korean patterns. The Korean is intensely loyal to family and clan, a positive virtue. But the Korean government tends to be stultifyingly bureaucratic, hardly an advantage in the modernization process. Both circumstances are a heritage of Confucian thought.

D. Christianity

Christianity began in Korea with the indirect influence of Western ideas brought back from China by Korean tributary emissaries, who met Catholic missionaries in Peking (Beijing). The earliest such recorded contact was 1783. For some years there was no priest to serve the Korean

converts-by-hearsay; when foreign missionaries entered the country by stealth and ordained Korean clergy, so that the religion began to grow in influence, it suffered severe persecution from the dogmatically Confucian government that regarded the foreign creed as little better than devil worship. Nevertheless, by 1853 there were an estimated 20,000 Catholic converts. At this point, the most severe persecutions began, not coincidentally at a time when the government was locked in a last ditch struggle to drive off all foreign influence. Thousands of converts died, several of whom have since been beatified by the Vatican as martyrs deemed worthy of eventual sainthood. Then came the treaties with Western governments signed under pressure in 1882, and suddenly Korea was wide open as a mission territory, with the lives and rights of missionaries and converts guaranteed by the government, however unwillingly. The nation rapidly became one of the most active Christian mission fields worldwide.

The reasons were not entirely involved with theology, although it is certainly true that the discrediting and demise of Confucianism as a formal philosophic system left a vacuum in Korean moral values that cried out to be filled. More important perhaps was the fact that the missionaries championed modern education, the Western work ethic, social mobility, the comforts of affluent Western society, the humanistic and democratic ideals of the liberal parliamentarian nation, and thus became a rallying point for resistance to Japanese encroachment, both before and after Korea's annexation by Japan (1909).

Christianity, therefore, recruited to its ranks many of the brightest and most progressive youths in Korean society, with the result that a disproportionate number of the nation's leaders and shapers have been Christians since the early years of the century.

E. Islam

The Muslim religion was introduced into Korea during the Korean War by chaplains of the Turkish military forces that fought under the United Nations banner in 1950-1953. Islam is thus the most recent of the world religions to reach Korea. The Korean Muslim Federation was inaugurated in 1960 and the number of converts grew from about 30 to around 13,000 by 1979. Conversion was speeded up by the comparatively large numbers of Korean engineers and laborers who, since the early 1970's, have been serving in Middle Eastern countries on construction projects undertaken by Korean firms. A mosque in traditional architectural design was dedicated in Seoul in 1976 at a service attended by more than 40 prominent leaders from the Islamic world who had assisted the project and taken a keen interest in the Muslim movement in Korea. A second mosque was dedicated in Pusan in 1980.

THE KOREAN LANGUAGE

A. Historical Facts

The Korean language is a member of the Altaic language family, including, among others, Japanese, Turkish, Manchu, and Mongolian. The languages in this family share certain common features, such as vowel harmony and agglutination processes. Vowel harmony is a phonological feature whereby the vowels of a language are divided into two or more classes, and the vowel of an element (e.g. inflectional endings, particles) attached to a word is selected from the same class of the word to which the element is attached.

The Altaic languages also are characterized by the absence of grammatical gender, articles, inflection, and relative pronouns, features commonly found in many other languages in the world. Among the Altaic languages, the similarities between Korean and Japanese have particularly impressed many historical linguists and others who know both languages. In spite of the rarity of common words, with the exception of words borrowed from Chinese, there are striking similarities in many grammatical features such as word order, agglutination processes of various noun particles and verb infixes, and sociolinguistic rules.

The influence of Chinese on the Korean language is extensive, especially in vocabulary. Among the total of more than 160,000 entries in the Kun Sajeon ("The Grand Korean Dictionary") (Hangul, 1976), more than 50 percent are words of Chinese origin. Most of these words are abstract and learned words, whereas native Korean words have largely concrete and emotive meanings. It should be noted that the words of Chinese origin, whether written in the Korean alphabet or in Chinese characters, are an integral part of Korean with unique Korean pronunciation. Although those words were borrowed into Korean in approximately the form in which the Chinese people used them at the time that the borrowing occurred, the pronunciations and concepts of these words have taken a course of development quite different from Chinese.

Koreans in both North and South speak the same language. Although there are some variations among the Korean dialects, they are mutually intelligible. Before 1443 A.D., the Koreans used the Chinese written language. The Korean language Hangul was created in 1443 A.D. but the Korean family names remained Chinese. The most encountered names are Kim, Lee, Park, and Chung. Although the Korean government attempted to remove all Chinese characters from the Korean language after World War II (1945), the effect was unsuccessful. At the present time, graduates of Korean high schools are expected to know approximately 1,800 Chinese characters.

The Korean written language has 14 basic consonant letters and 10 vowels. By combining different consonants (C) and vowels (V), syllables are created. The rules for syllabification allow the following syllabic forms: CV, CVC, and CVCC.

B. Linguistic Interferences

Linguistic interferences in acquisition of English as a second language for Korean limited English proficient students are provided by means of the following predicted difficulties of some basic English grammatical features (Chu, 1978, 1981, 1983):

English	Is it different for Koreans?	Remarks
1. a vs. an	yes	No articles in Korean
2. definite vs. indefinite	yes	E. I bought the book. K. (I) (this) book bought.
3. this/that vs these/those	yes	The demonstrative in the Korean language does not inflect in number.
4. many vs much	yes	*How many money do you have? *How much book did you read?
5. some vs any	yes	I have some Korean books. *I don't have some Korean books I don't have any Korean books. *I have any Korean books.
6. singular vs plural nouns	yes	*I have three book. E. There are three children. K. Three children there is.
7. count vs mass count	yes	*I used many butters. *I drank many waters. *He has lots of monies. E. There's too much butter on the bread. K. There are too much butters on the bread.
8. I,II,III personal pronouns vs. it	yes	E. It's a dog. K. That/this is a dog. (Assure the students that it is perfectly proper to ask "What is it?" if they don't know the sex of the baby.)
9. singular vs. plural pronouns	yes	No distinction except few.
10. genders in pronouns	yes	Mr. Smith is my friend. *She is an American. or *Mrs. Smith hurt himself this morning.

English	Is it different for Koreans?	Remarks
11. tenses in auxiliary	yes	*He did not wanted to go. *He can not goes. *He can not went.
12. cases in pronouns	yes	Korean does not have a complex declension system as English does. *He gave I a book. *Him gave me a book. *This book is my. *Mine book is red.

(English)

Nominative	Objective
I	me
you	you
he	him
she	her
it	it
we	us
they	them

(Korean)

Nominative	Objective
I	I
you	you
he	he
.	.
.	.
they	they

(English)

Possessive(adj)	Poss.(pro)
my	mine
your	yours
his	his
her	hers
its	its
our	ours
their	theirs

(Korean)

Possessive(adj)	Poss.(pro)
my	my
your	your
his	his
.	.
.	.
our	our
their	their

English	Is it different for Koreans?	Remarks
13. possessive "s" vs of	yes	No distinction between an animate possessor or an inanimate possessor in Korean. Mr. Smith's book. "the table's corner." for "the corner of a/table."
14. impersonal it	yes	No equivalent in Korean. E. It's a nice day. K. Today weather is good. E. It takes three hours to get there. K. There getting three hours take.
15. regular vs irregular verbs	yes	go went gone *go goed goed goes went gone *go goed goed
16. tenses in verbs	no	
17. subject and verb number agreement	yes	the problem is the third person singular -s. E. He wants drumsticks. K. (He) drumsticks want do.
18. verbs vs infinitive	yes	The English infinitives with to are difficult for Koreans. E. I want to come tomorrow. E. I am learning to drive. K. *I want come tomorrow. K. I driving learn.
19. do as an auxiliary	yes	E. What does she eat in the morning? K. That person in the morning what eat? E. He does not have a book. K. That person book have not.
20. verb to be + adjective	no	
21. time adverb at the end of a sentence (or after the main verb)	yes	E. I went to Washington yesterday. K. Yesterday (I) to Washington went.

English	Is it different for Koreans?	Remarks
22. prepositions	yes	English prepositions become Korean post positions. E. In the closet. K. Closet inside in-at. E. I went to Washington by car yesterday. K. Yesterday (I) car by Washington to went.
23. question words like "who, where, when," etc. at the beginning of a question.	yes	E. Who is Joe? E. What is your name? K. Joe who is? K. Your what is? E. When can you come? K. (You) when come can?
24. short answer forms for yes/no questions.	yes	E. Yes he is (a doctor). E. No, he is not (a doctor). K. Yes, so is. K. No, so not is.
25. Answering the negative questions.	yes	E. Koreans tend to affirm or deny the FACT rather than the STATEMENT. E. Aren't you going there? K. Yes, I'm not going there. K. No. I'm going there. E. No, I'm not going there. E. Yes I'm going there.
26. comparative adjective/adverb	yes	E. John is taller than Bill. K. John Bill (more) tall is.

C. Social Factors

The prolonged political and cultural influence of the Chinese upon Korea through the 2,000 years of many dynasties left an indelible mark upon the written and spoken Korean. A substantial portion of the vocabulary comes from Chinese culture, especially from its Confucian classics, although such borrowings have been assimilated into the Korean language.

Prior to the invention of Hangul, the Korean alphabet, Koreans used only Chinese characters as their writing system. However, reliance on Chinese characters made widespread literacy difficult. There was a need to invent a similar writing system that could be easily mastered by all Koreans.

The literacy rate in Korea is 97 percent according to the government. In general, Koreans are enthusiastic about education, and all children are enrolled in school. Because Koreans have traditionally placed a high premium on scholarship and academic achievement, everyone is expected to be able to read and to enjoy reading. By the time they finish junior high school, most Koreans read daily papers and monthly magazines written partially in Chinese.

Children begin to read and write the Korean language (using Hangul) in the first grade and begin to learn Chinese characters in the seventh grade. However, students must learn in the early grades how to write their names in Chinese characters because all family names are derived from Chinese characters.

At the third grade level, textbooks include children's literature, such as fairy tales, folk tales, and nursery rhymes. Daily newspapers and weekly periodicals add extra sections especially for children. Comic books represent another source of children's stories, fables, and other literature in both fiction and nonfiction. At the elementary school level monthly or quarterly school papers are published in which children explore their writing skills. World literature for children such as Grimm's fairy tales and Aesops's fables, are popular reading. In the United States, these reading materials are commercially available in Korean in cities such as Los Angeles, Chicago, New York, and Washington, D.C., where Koreans are concentrated. Teachers should encourage parents to help their children develop their reading habits in the Korean language through activities at home and in the community.

How does the school system deal with oral language development when the attitude in Korea toward well-developed oral skills in Korean is not encouraged? Because of the strong influence of Confucian philosophy, children are taught not to be outspoken. Parents and teachers stress the maxim, "Silence is golden," and often discourage children from raising questions or talking back to older persons. Questioning adults is considered argumentative, impolite, or rude. As a result, children often become reserved and taciturn. Children's oral skills are not emphasized in Korean elementary classrooms because of large class size (60 or more children). Consequently, teachers are unable to individualize instruction and develop oral skills adequately. Thus when given personal attention, Korean children often feel embarrassed. This requires adjustment for Korean children in American classrooms where they tend to participate actively and where they usually are given a great deal of attention. Teachers should approach Korean children very patiently and encourage them to join in classroom activities gradually so that embarrassment will be minimized. Korean children think twice to make sure they have the right answer. They are unlikely to raise their hands to answer questions until they are sure that their answer will be correct.

Teachers should assist Korean children in developing oral language skills in a gradual sequential fashion. They will need help not only in learning language forms but also in learning the rules for using the language appropriately in social settings. They will need to learn when it is important to be reserved and when it is appropriate to be vocal and assertive in the United States culture.

Formal English education in Korea begins in the first year of junior high school, equivalent to the seventh grade in American schools. There is no emphasis on spoken, colloquial English. Initial time is spent in mastering the alphabet. Once students master the alphabet, simple sentences are introduced for linguistic analysis - subject, verb, object, personal

pronoun, etc. - followed by direct translation. The Korean government recently has stressed spoken English, and English textbooks have been revised to promote this. As a result, teachers are paying more attention to oral practice.

Teachers are more comfortable in analyzing sentences than in correcting pronunciation, because their objective is to prepare students for college entrance examinations. College entrance examinations focus on grammar, reading comprehension, and composition. Accordingly, students become experts in analyzing grammar and structure before they acquire basic conversation skills. The Korean government gradually is encouraging teachers to include aural/oral skills in the instruction of English. Many English teachers are receiving intensive training to increase their proficiency in spoken English. Students who immigrate to the United States after they have begun junior high school in Korea will have had instruction in English, with the focus on reading skills. Teachers in the United States should assess the skills of incoming Korean students and be prepared to build on these skills with appropriate English language skill development.

Koreans received their first intensive exposure to American culture and the English language after World War II with the arrival of American soldiers in South Korea. Additional contact with Americans occurred in June 1950 when the Korean War broke out and more than 50,000 United States soldiers were dispatched to Korea. Many businesses, in an effort to attract these new American clients, began putting up signs in English. Words like "barber shop," "tailor," "bar," and "restaurant" became familiar to Koreans. The American Forces Korean Network (AFKN) also broadcasts in English. Today, people listen to AFKN programs to improve their listening skills and to enjoy western entertainment. There also are a few English speaking ministers in Christian churches who came from the United States, Canada, and other English-speaking countries. Koreans who attend these churches have some exposure to English. Most films in English are imported and given Korean subtitles, leaving the English dialogue intact. Much literature in English is available in bookstores. Weekly or monthly periodicals such as Newsweek and Time are readily available. Reader's Digest continues to be popular reading for high school students; it comes in Korean translation so that students can read the English edition with the Korean translation as a reference.

For those motivated to learn to read and speak English at an advanced level, limited opportunities are available. Yet in everyday life, there is no significant need to use English. Thus, few people become accomplished English speakers, except for English teachers and those who use English in business and government circles. Nevertheless, most Koreans recognize English as one of the key languages of the world. Those adults and children who come to the United States generally are highly motivated to learn English and welcome opportunities to learn it in formal and informal situations.

Students' contact with English depends on many factors, e.g., place of residence, access to English speaking peers, use of English in the home, attitude toward English, etc. It is clear that the Korean families will

vary in respect to these and other factors. Families that live in the midst of a heavy concentration of Koreans, such as Korea Town in Los Angeles, are likely to conduct most of their public and private lives in Korean. Their children probably will have more social contacts with Korean peers in Korean. It also is likely that parent-child contact will be primarily in Korean, especially among those who have immigrated recently.

Children of families that live in more ethnically diverse neighborhoods probably will have more exposure to English, especially through peer contacts. This kind of situation also may place more pressure on parents to shift to English more often, resulting in increased ambivalence toward the use of Korean both inside and outside the home. Such a shift may cause a breakdown in the communication between parents and their children as conflict develops around the choice for the lingua franca of the home.

The number of siblings and their relative levels of English proficiency also will affect a child's contact with English outside the school. Older siblings who have been in the United States for a longer period of time and who are proficient in English often will teach English to the younger ones. On the other hand, older children who have immigrated recently with their families, and who are proficient in their primary language, may be supportive in sustaining and conserving use of the primary language, i.e., at home, contributing to younger siblings' primary language acquisition.

Despite the factors affecting the Korean students' amount of contact with English, its use in the United States exists as a powerful influence on the student's overall linguistic development. Even in the most concentrated Korean communities Korean students will have exposure to English after a very short time in this country. Television, radio, movies, books, magazines, and peer contact offer a panoply of opportunities to listen to and use English. Mere exposure to English through these opportunities, however, will not lead necessarily to the students' development of communicative competence in English. The students may only develop passive skills that will need to be built upon carefully through English language development at the school as primary language skills are enhanced, developed, and expanded.

Teachers should be sensitive to the environmental factors that contribute to the students' English language skills outside the school. Individual variation among Korean students probably is due more to environmental and affective variables than to individual ability. Students' English language skills should be carefully assessed (Chu, 1981) and programs developed within the context of the students' bilingual education support system. Accurate assessment is vitally important, because students often display surface proficiency that is not sufficient for the cognitively demanding tasks of school. Once the student is properly assessed, programs should be developed that are based on a thorough review of current theory and research evidence.

SUMMARY

Recent waves of immigrants with values and customs new to Americans are changing the face of the United States. The impact of new immigrants on America already is considerable and promises to be even more significant in the future. Korean-Americans have displayed qualities of hard work, adaptability, self-confidence, and strong faith in opportunities represented by America. Every group immigrating to the United States has experienced a certain degree of culture shock, adjustment stress, and sociocultural disruption, caused mainly by a distinctive culture and language, limited English proficiency, and unique physical characteristics. Among Koreans these problems have been most severe for the younger generation, individuals caught in the middle of transition as they exist between the rather different worlds of school and home.

Typical Korean-American parents are in their late 30's, usually have two or three children of elementary school age, and most often have a high school or college education. In most households, both parents are employed full time outside the home, in contrast to their life pattern in Korea. The parents' expectations for their children at school, in both academic and social areas, are very high.

One of the most crucial areas challenging educators of newly immigrated Koreans is that of biculturality. It has been indicated that Korean parents hold ambivalent, and often inconsistent, expectations concerning the cultural choices their children make in finding their place in American life. Because children's thought patterns and values are formed and developed early in life through education and interaction between the school and the home, the role of educators becomes extremely important in the socialization and acculturation process of children. Biculturality becomes a useful construct for realizing that children can develop new values and cultural orientation in America while understanding and developing cultural traits represented by the Korean family and community.

Teachers play an important role in affecting Koreans' efforts to adjust to the culture of the United States. By having their cultural uniqueness reflected in school programs, Koreans can more easily overcome their feelings of inadequacy and lack of self-confidence brought about by language difficulties and bewildering cultural phenomena found in the United States.

Korean-American students and their parents need the support of educators in preserving their cultural traditions and adapting them to the American context. As they promote their cultural heritage and adjust to their new life, Koreans create a new culture, a Korean-American culture that enhances their own lives and those of all Americans.

One of the principles of multicultural education is that individuals need to function effectively between and among other ethnic groups. Teachers need to be concerned with developing and enhancing communication skills that will be taught ultimately to both language minority and mainstream public school students. It is not enough for these pupils to simply understand the concept of cultural pluralism: rather, they must be given the verbal and nonverbal communication skills necessary for transcultural functioning (Chu and Levy, 1988).

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USSR
CHINA
Yalu River
NORTH KOREA
P'yongyang
Seoul
Inch'on
Han River
SOUTH KOREA
Yellow Sea
Sea of Japan
Taegu
Pusan
Korea Strait
JAPAN

TIMELINE

1882 The Treaty of Amity and Commerce was signed between the United States and Korea. The treaty and a proviso pertaining to the emigration of Koreans to the United States of America proper. Article VI of the treaty stated "Subjects of Chosen (Korea) who may visit the United States shall be permitted to reside and to rent premises, purchase land, or to construct residences of warehouses in all parts of the country..."

1883 The Korean diplomatic mission led by Min Young-ik arrived in San Francisco visiting a number of key cultural, industrial, and political establishments in an attempt to learn as much as they could from America.

1896 The Executive Council of the Board of Immigration passed a resolution that reads, "Resolved, that the government looks favorably upon the proposition to import Korean labors, but will audit applications from the Planters, that the government will assume no further responsibility than simply consenting to grant permits upon the same terms for which permits are granted for Chinese and Japanese."

1901 The Bureau of Immigration recorded the first Korean immigrant as Peter Ryu, who arrived in Hawaii via a Japanese ship. In 1901, five Korean laborers came to Hawaii and one of them worked for the circuit court and police department in Honolulu as an interpreter until his death in 1949.

1902 The Hawaii Sugar Planters Association sent a representative to Korea to recruit Korean labors. The Emperor of Korea granted permission to American citizens to employ Korean labors abroad. The first group of 12 male Koreans came to Hawaii.

1903 346 Korean immigrants arrived in Honolulu and they were sent to various plantations on the Islands. The Pacific Commercial Advertisers reported that a manager of a local agricultural company was satisfied with the performance of Korean labors. The first church services among the Korean immigrants was held at Mokeleia on the Island of Oahu.

1905 Pak yong-man, an important figure in the Korean national independence movement, arrived in San Francisco. The number of Koreans going to the mainland to work on the railroad to connect Seattle, Washington, with St. Paul, Minnesota, gradually increased as the office responsible for recruiting labors for railroad work was established within the Hansung Hotel operated by a Korean. 755 Korean immigrants arrived in Honolulu in 1905. The Hanin Sisa, or the Korean News, was published in Honolulu. This semimonthly publication contributed to the elimination of illiteracy among Koreans.

A number of Korean residents in San Francisco organized the Korean Evangelical Society and conducted church services.

The Rev. Yun Byong-qu was chosen as the representative of the 7,000 Korean immigrants in Hawaii to be sent to the mainland to present the case of the Korean situation before President Theodore Roosevelt, who arranged a meeting between Russia and Japan. Syngman Rhee accompanied Rev. Yun and went to see Roosevelt in New York and the president told them that such an important matter should be submitted to him through official government channels.

1906 As a result of the Russo-Japanese Treaty, the Korean legation in Washington was withdrawn and Acting Minister Kim Yun-jong left San Francisco. The Rev. George H. Jones, a long-time friend of Koreans, defended Koreans against racist remarks made by Robinson, a local judge, who had made a public statement to the effect that Puerto Ricans, Portuguese and Koreans were immoral and religious fanatics.

The Korean Boarding school was established. In 1913, Syngman Rhee was appointed principal of the school, the name of which was changed to the Korean Central Institute.

1907 The U.S. Senate passed the Anti-Oriental Immigration Law, which passed the House of Representatives. The president signed the bill.

1908 An American employed by the Japanese foreign office, Durham W. Stevens, had an interview with the San Francisco Chronicle. In the published interview, Stevens pointed out that the Japanese control of Korea was working for the good of Koreans. The Korean community was outraged by his statement and demanded his apology, but he refused to withdraw his statement. Later, he was killed by Chang In-Whan in San Francisco.

1910 Korea was annexed by the Japanese Empire. The Mutual Unity Association was convened in Honolulu and later sent letters of protest to the King of Korea, the Emperor of Japan, and heads of many governments in Europe and America.

Sarah Choi arrived in Hawaii as a picture bride. She was the first of the 951 picture brides who came to Hawaii from Korea. She married Yi Nae-soo.

1913 The Alien Land Act went into effect in California and Koreans were effected by this law.

1916 A group of 60 Koreans residing in Manteca, California, rented a total of 1,300 acres (later 3,920 acres were added) to grow sugar beets. Another group cultivated a total of 1,400 acres for the purpose of growing rice in Woodland, California.

1918 Syngman Rhee and two others were elected as Korean delegates to attend the Peace Conference in Paris, but they were unable to attend as they were refused passports by the U.S. government.

1919 The First Korean Congress was held in Philadelphia with 150 Koreans to make an appeal to Americans and their government. The League of Friends

of Korea was organized by Dr. Floyd W. Tomkins for the purpose of informing the American public as to the true conditions in the Far East. Other objectives were to secure religious liberty for the Korean Christians and to extend sympathy and encouragement to the oppressed people of Korea in their struggle for freedom.

1920 According to the census report, there were 1,224 Koreans in the continental U.S.A.

1924 The Oriental Exclusion Law was passed and immigration of Koreans and of picture brides came to an end.

1930 According to the census report, there were 1,860 Koreans in the continental U.S.A.

1940 Koreans in Hawaii registered as aliens under the Alien Registration Act of 1940 to register as Koreans and not as Japanese subjects. Earl G. Harrison, director of Alien Registration ruled that Koreans have the right to register as Koreans.

Japan made a surprise attack on Pearl Harbor. Korean residents in Los Angeles gathered at the headquarters of the Korean National Association and passed the following resolutions:

1. Koreans shall promote unity during the war and act harmoniously.
2. Koreans shall work for the defense of the country where they reside and all those who are healthy should volunteer for national guard duty. Those who are financially capable should purchase war bonds, and those who are skilled should volunteer for appropriate duties.
3. Koreans shall wear a badge identifying them as Koreans, for security purposes.

After an attack on Pearl Harbor, 50 Koreans, whose ages ranged from 18 to 64, were registered with the California State National Guard and began to receive military training. Koreans also bought defense bonds totalling $239,130 in two years.

1943 Military Order No. 45 was issued which exempted Koreans from enemy alien status.

1944 The Unites States Post Office Department issued memorial stamps on 13 nations overrun by the Axis Powers. The flag of each nation was printed individually on the stamp. The 13 nations were Albania, Austria, Belgium, Czechoslovakia, Denmark, France, Greece, Korea, Luxembourg, Netherlands, Norway, Poland, and Yugoslavia.

1945 Japan surrendered ending World War II and Korea was divided at the 38th parallel. Russian forces occupied the north and the United States the south.

1946 Dr. Sammy Lee, a second-generation Korean, won an American national diving championship.

1948 The founding of the Republic of Korea with Syngman Rhee as its president was declared.

There were 514,050 people in the Hawaiian Islands. Of theses, a total of 7,320 were of Korean ancestry (5,570 U.S. citizens, and 1,750 aliens).

1950 The North Korean army invaded the south, resulting in a three-year war.

1952 A California court ruled that the alien Land Law of 1913, which had been enforced for a period of 32 years, was unconstitutional.

The McCarran-Walter Immigration Act was passed which marked an end to the ineligibility of Oriental immigrants for American citizenship. It also established a quota system allowing a certain fixed number of immigrants to come to America from each nation.

1957 It was reported by the Korean government that a total of 1,376 persons received exit permits to leave Korea as emigrants in 1956 and 1957. 90% of these people declared North America as their destination.

1958 A Korean language school was opened in Los Angeles.

1959 Hawaii became the 50th state. This was a significant event to many persons of Asian ancestry who had been denied their U.S. citizenship.

1965 The Judiciary Committee of the House of Representatives passed a new bill that would do away with the restriction imposed upon emigration of Asians to the U.S.A. Three months later, the new immigration bill was signed into law by President Johnson.

1969 The Hankook Ilbo, the Korean Times, began to publish its American edition in Los Angeles.

1970 According to the census report, there were 69,150 Koreans in the United States.

1971 It was reported that a total of 9,314 Koreans emigrated to the United States in one year.

1973 The first Korean Buddhist temple was established in Carmel, California.

A radio station broadcasting in Korean was established in Baltimore.

The Supreme Court ruled that a rejection of an application for employment by a private employer because the applicant is an alien is not a violation of the Civil Rights Act of 1964.

1974 The San Francisco Board of Education was ordered by a federal court to offer a special English language class to Chinese students who were at a disadvantage due to their lack of English language proficiency. This was a significant ruling in view of the fact that many children of Korean immigrant parents were faced with the same problem.

1980 According to the census report, there were 357,393 Koreans in the United States.

1982 The National Association for Korean Schools was founded with over 400 member schools throughout the Unites States and Harold Chu was elected as its first president.

1990 According to the census report, there were 798,849 Koreans in the United States.

I. TYPICAL CLASSROOM BEHAVIORS. KOREAN-AMERICANS

Traditional Korean Values	American Values
Korean youth...	American youth...
1. Should bow to show respect, but should not initiate a conversation with an elder.	1. Should smile and make friendly conversation on greeting an elder.
2. Must choose differentiated vocabulary and verb forms in order to speak politely to a "superior."	2. Do not differentiate word choices as radically when speaking to a teacher or a parent's friend. Do not even perceive these adults to be "superior." Will be themselves in all situations.
3. Will never use the name of an adult when speaking face-to-face. Will call the instructor sun-saeng-nim, meaning "teacher," rather than by name.	3. Politely calls adults "Mrs. Jones" or "Mr. Smith." It is rude to address an instructor merely as "teacher."
4. Will not insult the teacher's efforts by saying, "I don't understand." Will nod politely even while not understanding and attribute the difficulty to their own lack of diligence.	4. Should speak up whenever they do not understand. This is a favor to the teacher and the other students as well. Perceive their own learning to depend on "good" or "bad" teaching.
5. Should remain silent rather than exhibit poor understanding or command of a skill. To put forth a mistaken answer or an unperfected skill is a personal embarrassment and an insult to the teacher and the discipline.	5. Will give their best effort to answer a question or do a particular task, because trying is more important than being absolutely correct. Though just beginners, they will not hesitate to demonstrate a skill or speak about a particular subject.
6. Will hesitate to express their own opinion for fear that it may sound presumptuous or run contrary to the feelings of the teacher.	6. Should be able to give their own view on a topic when called on by the teacher and to defend their statements with reasonable arguments.
7. Must always defer to the judgment of superiors and must never openly disagree with anyone. To be contentious is a sign of conceit.	7. Is encouraged to develop an independent viewpoint and to express it in contrast to the view of the teacher or other students. Debating is a high-level oral skill.

II. KEY RELATIONSHIPS FOR KOREAN-AMERICANS

A. Parent-Child Relationship

- Have high respect for school administrators and teachers
- Parents' role is to respect, listen, and follow the professional judgment of teachers and administrators.
- Their limited English proficiency makes them reluctant to participate in school functions and to confer with teachers.
- Parents' life style in the United States
- Biculturality for newly immigrated parents (acculturation process of the parents and their children)
- Koreans' dedication to developing and maintaining a strong family unit, based in part on the Confucian tradition of Korean society
- The inherent value of Confucian philosophy placed on educational attainment
- Children are reminded by their parents that education is to be valued, teachers are to be respected, and assignments are to be completed - education comes first in the family.
- Parents believe that a positive parent-child relationship depends on their children's obedience to their wishes (another part of the Confucian ethic).
- Parent-child interactions are complicated by varying rates of acculturation and language learning and these differences create conflicting attitudes between parents and children over questions of cultural identity and adaptation.
- Confucian ethics have not prepared parents for open, frank communication between parents and their children.
- Parents are committed to helping their children be successful in school. However, some of the strategies they may use are counter-productive. Authoritarian parenting strategies have been shown to correlate highly with low grade-point average of children.

B. Educator-Student Relationship

- Students represent many of the positive status characteristics used by teachers to form high expectations of the students' academic ability (dress neatly, follow directions, educated parents, etc.).
- Students with poor academic achievement may be victims of interrupted schooling due to their immigration, cultural conflicts with their parents, deviant peer groups, or psychological problems.
- As members of a minority group, they are often exposed to racial hostility manifested by violence, harassment, rejection, and other forms of prejudice.
- A lack of understanding among educators of the social-psychological background of Korean students may result in difficulty in assessing and responding to students' needs.

- They are reluctant to seek help from others because of the humiliation that their shortcomings will bring to their family.

- Being regarded as members of a "model minority" with exceptional academic ability creates special pressures on Korean-American children. With little room for error, many believe that they have to make all A's, learn English, master American culture, and prepare for college - all at once.
- Through cooperative learning activities, Korean-American students can learn not only academic content but they could also learn how to lead a group, how to help others who are having trouble, and how to master the oral language skills that are important for success in a group.

C. Parent-Educator Relationship

1. Educators
   - Korean-American students' academic, language, and psychological success is dependent in part on the quality of the relationship between their parents and those responsible for educating them.
   - Educators are frequently unaware of the Korean community and institutions in it that could help the school improve the students' education (Korean churches, community-based organizations, weekend schools, etc.).
   - Recognizing the dynamics of parents' cross-cultural adaptations will help educators better understand Korean students' needs and how the school can build on their out-of-school experiences.
   - Participating in Korean-American community activities, educators will demonstrate to parents their respect for Koreans and their dedication to learn more about them.

2. Parents
   - It is essential for Korean-American parents to understand the U.S. educational system (common discipline strategies in U.S. schools, the course requirements for high school graduation, the process of applying to college, etc.).
   - Most importantly, Korean's traditional views regarding the role of teachers differ significantly from those held by teachers in the U.S.
     a. They entrust to the teacher full responsibility for not only the academic but also the social development of the child.
   - Regarding parents as key partners in the educational process, teachers expect parents to work closely with school staff to support their children's education.
   - Parents' failure to respond to written school communiques and absences at parent advisory committee meetings are a sign of deference to the teacher, not evidence of the parents' lack of interest in school.
   - Discontinuities between the hierarchical and authoritarian family structure and the democratic and individualistic environment of the school complicate the schooling of Korean children.
     a. The difficulties that teachers have in identifying and treating Korean students' psychological and emotional problems.
     b. On the other hand, Korean parents have their own problems accepting and coping with their children's emotional problems.

   - The social stigma attached to having "problem" children may cause parents to deny the problem, rather than seek help from educators or

other professionals (Koreans rely more on themselves than on groups or agencies outside the family to solve personal problems).

- Parents and teachers are disadvantaged by their lack of information and their misconceptions about each other. Teachers who take a more personal approach and demonstrate a knowledge of Korean culture will be most successful in eliciting parent support, for example, school personnel can establish good relationships with community organizations and Korean news media to announce school activities in Korean. Another example is that of a telephone "hotline" at the school with pre-recorded information in Korean about current events of interest to parents.
- The most important step is for the educators to establish personal contacts with the parents (Koreans place heavy emphasis on cultivating networks of relationships and personal contacts as resources for assistance in obtaining information and assistance needed to accomplish tasks and solve problems).

III. IMPLICATIONS REGARDING ROLE RELATIONSHIPS

- Students, parents, and educators are disadvantaged by their lack of information and their misconceptions about each other. As a result, the roles that they assume to further the education process are often contradictory, thereby weakening the emotional and academic support system that children need during their school experience.
- It is important that students, parents, and educators increase their knowledge of themselves and the cross-cultural milieu in which they live and work.
- Educators, parents, and students are themselves cultural beings who are growing and changing as they adapt to one another and other sociocultural forces around them. As they learn more about each other's strengths, they can become advocates of one another, appreciating the resources that they represent to each other in succeeding in the educational process.
- EDUCATORS NEED TO BECOME MORE FAMILIAR WITH KOREAN IMMIGRANTS, THEIR COMMUNITIES, AND THEIR CHILDREN.
- PARENTS NEED TO UNDERSTAND THE CULTURE OF THE U.S. AND THE FUNCTION OF SCHOOLING IN TRANSMITTING AMERICAN VALUES.
- STUDENTS NEED TO IMPROVE THEIR ABILITY TO FUNCTION AS INTERMEDIARIES BETWEEN THE CULTURE OF THE SCHOOL AND THE CULTURE OF THEIR FAMILY, FACILITATING NOT ONLY THE CROSS-CULTURAL GROWTH OF THEIR TEACHERS AND PARENTS, BUT THEIR OWN DEVELOPMENT AS KOREAN-AMERICANS.